

ILLINOIS UNITARIAN CONFERENCE

THIRD ANNUAL NUMBER

OF

UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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THE ILLINOIS CONFERENCE.

This number constitutes our annual Illinois Conference number, and a large portion of its pages is given to the report of the meetings held at All Souls Church last week, meetings of devout spirit, practical earnestness and earnest attendance. We doubt if ever before a state conference was held in the west with such wide spread representatives. At least thirty-six localities were represented, reaching from Boston to Des Moines, and from St. Louis to Jackson, Mich. It was throughout a triumphant indication of the comprehensive spirit which characterizes this organization. It was in itself a sufficient refutation of the charge that this comprehensiveness leads to unspirituality and indifference. It shows that we are slowly getting into working lines, that our churches are learning the right method, that there is not the slightest occasion for taking back or going back, but all encouragement to push on and up. The message which this conference sent to the unchurched is a divine commission that points all of us to our true work. The interest of the conference was so absorbing as to tax to the utmost the physical endurance of the delegates, and coming on the top of a long summer's work, it

has left the senior editor of this paper with bag in hand, and he is off for a two weeks' exile, among the great beeches and high hills of Eastern Tennessee, hoping after the seclusion to find himself back at his post prepared to do his share in carrying out the plans laid by this conference and making this missionary year before us tell more for the gospel of unity and the religion of righteousness than any preceding one.

A DESCRIPTIVE List of Books for Children, selected from the Annual Lists of the Ladies' Commission on Sunday-school Books (1866—1885), may now be had on application at the rooms of the American Unitarian Association, 25 Beacon street, Boston, or, by mail, to the Librarian L. C. S. S. B. at the same address.

"NOT failure but low aim is crime," is the stimulating motto of the study section of the fraternity of the First Unitarian Society of this city. The Iowa City programme carries the inscription: "Truth wears no mask; bows at no human shrine; seeks neither place nor applause; she only asks a hearing."

An apology should be an appeal to the generosity of the person to whom it is made. I do not excuse myself. I ask him to excuse me and to do so of his own good nature without my having an excuse or pretending to have one. I may plead an excuse in extenuation of my fault, but as a rule it is better not to do so. It is mine to cry *peccavi*, his to forgive me.

ROBERT INGERSOLL'S remark that it might be well for labor to score some political successes, if only to show how little can be effected for moral reform by law, has a pith and moderation not to be gainsaid. For the moment men lose sight of a very profound truth the desperate case presumes the desperate remedy. But finally, when the great reforms are accomplished, men will be able to see the mistake of a resort to legal forces.

T.

It is said in the daily papers that there is to be a heresy trial, involving the Andover professors, who believe in probation after death. This may be set down as doubtful, although one reporter gives as his authority Professor Egbert Smyth, one of the chief offenders. But if there is a trial, it probably will not be for heresy pure and simple, as the Congregational churches have no machinery adequate for that purpose, except the church that employs the heretical minister shall take the lead in the matter. But the case at Andover is different. The offending professors there have signed, and are obliged to sign,

a creed which is very strict and very definite, and, in the judgment of almost everybody except these professors, quite diametrically opposed to some of the doctrines that they have been teaching in that institution. If this is true, it would seem very probable that some way can be found to give the places they now hold to men who are willing to teach the creed that Andover was founded to teach. U.

THE implied discourtesy at Richmond, expressed by the Knights in their stiff tussle for justice to the negro, is the higher courtesy by which the rough balance of the universe registers its decrees. Truth is never called upon to record any deference to error that disarms the ability of Truth itself to exist. The south will get to see this, in time; *sees* it, in fact, in some notable matters, which no presence of legal threats, but the growth of intellect and heart, has made to assume another face. T.

MR. WENDTE starts his Oakland movement in California on a broad basis. His nucleus consists of "sympathizers with a religion of reason and righteousness, liberality and progress", and he invites "all persons in Oakland, Alameda, Berkeley and vicinity, of whatever religious antecedents, who believe in the pure and simple religion of Jesus of Nazareth, as interpreted in the light of man's growing knowledge, and applied practically to the personal relations and social problems of our time, to attend the first and subsequent services, and to lend to the movement their countenance and aid".

No Unitarian church east or west has had a more prosperous, united, earnest and religiously constructive career than the Church of the Unity, Cleveland, since its organization by Mr. Hosmer, and yet it has no theological doctrine in its basis. It announces that it is "organized on the free congregational polity which the Pilgrims brought to this country; this church aims to teach a religious faith held in freedom and open to new revelations of the Spirit. It believes, with John Robinson of old, that God has 'more light and truth yet to break out of his Word', both in Nature and Human life. It seeks the aid and support of all those who sympathize with its spirit and aim."

A SAWBRIDGEWORTH, England, Band of Mercy in a recent report mentions the following dogs that have become famous, as follows:

"Bismarck had his boar hound; Mr. Edward Scherer, his poodle; Mr. Matthew Arnold, his dachshund; Mr. Yates Carrington, his fishing fox terrier; and the Greek Minister, Monsieur Deliyannis, risked his life for his dog. Sir J. Lubbock's "Van" is an old friend, and "Help", the dog which has collected £250 for the Amalgamated Society of Railway Servants, has a world-wide reputation."

This list might be enlarged by the mention of Mrs. Browning's "Flush", that

"Day and night unwearied
Watched within a curtained room
Where no sunbeam broke the gloom
Round the sick and dreary";

Cowper's "Bean",

"Prettiest of his race and high in pedigree",

and Robert Browning's brave "Tray". Who will extend the list still further?

CONGREGATIONALISM is an American institution; there is nothing quite like it elsewhere, and great is the debt which we owe to this organized form of religious liberty. It was a sort of church of the heretics at the first, and as its organized form was gradually determined, the amplest provision was made for heretics, consistent with any degree of structural unity and strength. And so, from the days of Cotton Mather to the present, it has been a matter of great difficulty to find out what Congregationalists believe;

for while it has been generally true that their belief was "the same as the Presbyterians", there have been many marked exceptions, and these have become more prominent and important of late years. And the Congregational body has been unable to prevent this. For, in truth, the Congregational churches of America have no creed that is authoritative for the whole body. Each church is a unit in itself, and perfectly independent in the matter of its creed. This is the reason that present difficulties and discussions will cause no schism in what is known as the Congregational denomination. U.

GARRISON.

II.

BEGINNING A REFORM, 1830-1840.

Facing the nation in its sin, he stood! Facing the South and the scarcely less committed North with a "Thus saith the Lord: thy sin shall cease!" Every organized power in the land against him; trade, politics, religion, literature, all banded to uphold the crime; the American conscience hardly aware of it as a crime; the American heart scarcely touched by the wretchedness it caused, or, if touched, hopeless; the American mind viewing the whole matter as one that concerned a race of beings half-way from dog to man, and therefore feeling no contradiction between the nation's ever-echoing pæans to Liberty and the nation's standing outrage against Liberty:—confronting all this, all these, he stood, one young man of twenty-five, armed with faith and a quenchless purpose and a newspaper!

They say that American history lacks elements of the heroic and the picturesque. That depends on what plane one looks for the heroic and the picturesque. It is marvel that no artist yet has seized the waiting theme and told the story of the Nation's Sin and Doom and Saving, as a master of words will surely some day tell it. Some day it will be theme for music, too,—music of a majestic wail and prayer and gathering tumult and the tread of columns and sharp crash and final joy. For tragedy, for pathos, for white lights of daring deeds,—this in the detail; and for awful sweep of movement and dramatic surprise, taken in the mass, we doubt if history affords a theme *more* picturesque. As a nation's drama it almost equals that of Hebrew history,—theirs on the long time scale, ours on the short time scale. Whenever it is written, that figure of the young man standing in the new year of 1831, his face lit with faith and his holy purpose, will be the shining figure among the many bright.

Armed with a newspaper, we said. But his faith conjured it out of nothing. He started the "Liberator" with no types, no press, no office, no money, and no subscribers beyond the few personal friends he could count on his fingers. It was battered type, when he got some. It was under the eaves when he got the office. And there the partners—for he did have a faithful partner—worked and slept, the table for a bed, a book for a pillow, chiefly bread and milk for fare, and sometimes short rations of that. Not until after many years was the paper self-supporting. Each December brought the annual torture-question,—how can the paper go on? Once he went home to write its valedictory—when succor came. "Without Sewall and Ellis it must have again and again suspended." The subscription list the first four years stood 500, 1000, 1400, 2000; of which 2000 about three-quarters were black men. Yet this paper, before it was one year old, had a voice that frightened Southern governors and legislatures to enact new crimes of law for self-protection.

The two volumes of Garrison's Life now published cover only the first ten years of his work, through 1840; but each of these years made history. In 1831 the "Liberator"—event enough. In 1832, twelve men formed the New England Anti-Slavery Society: and as the little company stepped out from the African school-room into the stormy January night, Garrison said: "We have met to-night in this obscure school-house; our numbers are few and our influence limited, but mark my prediction,—Faneuil Hall

shall ere-long echo with the principles we have set forth. We shall shake the nation with their mighty power." Lectures at once began, and branch societies. "You need no more than four men to begin with", writes Garrison to a friend; "four men may revolutionize a world". This year, too, appeared his "tremendous pamphlet" which unmasked the pro-slavery nature of the Colonization Society. Upholding "Colonization" had been the sedative with which good men North and South for twenty years had stilled their anti-slavery scruples; so this exposure was a first necessity. In 1833 he went to England and secured the sympathy of the English reformers, at that very moment successful in abolishing slavery in their own colonies; and the winter saw the birth in Philadelphia of a national organization, the American Anti-Slavery Society, —Garrison writing its now famous Declaration of Sentiments. The next year, 1834, George Thompson arrives from England and scatters anti-slavery eloquence like fire-brands. And then the mobs begin. And Garrison chooses that hour to marry in. It was a Connecticut Quaker girl, whose title in the homestead was "Peace and Plenty". "These things [the mobs] give hope and courage", he writes her just before the wedding-day; and she assures him—whom mobs could not make poorer than he was—of her entire content with bread and water dinners.

Eighteen Hundred and Thirty-Five brings a Reign of Terror; and to cause it, and confront it, an anti-slavery propaganda of increasing vigor. "Six State and three hundred auxiliary associations formed since 1831, and four hundred meetings appointed for the next three months." Lecturers and tracts are going far and wide. Mobs are many, and every mob makes a new group of abolition converts. Churches close their doors against the lecturers,—yet the churches are already showing the leaven of anti-slavery doctrine. Congress is stifling anti-slavery petitions. At the South a hurricane of wrath, if not a hurricane of panic; mails are rifled for abolition documents; \$3,000 is offered for Arthur Tappan's ears, \$5,000 for his head, \$20,000 for Garrison's head, and almost any amount for George Thompson delivered at the South alive. And then in summer and the autumn came Boston's disgrace; Boston's first citizens, her chiefs of mind and character and repute crowded Faneuil Hall to appease the South by expressions of pro-slavery sympathy. This paved the way to the riot two months later,—that "Boston Gentlemen's Mob", which hustled Garrison through the streets, a rope around his body, and saved his neck by committing him to jail on a warrant that he, with some twenty ladies of the Woman's Anti-Slavery Society, "a riot did cause and make, to the terror of the good people of the Commonwealth, and against the peace and dignity of the same"! It was jailing the man who after the Faneuil Hall meeting had published in open letters to the chief speakers there,— "I mean to make your harangue of signal use in the anti-slavery struggle. . . . The meeting will in the sequel prove of more benefit to our cause than forty anti-slavery lectures and twice that number of tracts. . . . I cannot pause, I cannot slumber, I am ready for attack and will admit of no truce and of no compromise. The war is a war of extermination; and I will perish before an inch shall be surrendered, seeing that the liberties of mankind, the happiness and harmony of the universe, and the authority and majesty of Almighty God, are involved in the issue. . . . The success of any great moral enterprise does not depend upon numbers. Slavery will be overthrown before a majority of all the people shall have called voluntarily, and on the score of principle, for its abolition." Little use to set the street a-howl at him! And a suit of clothes with a happy night or two in jail was cheap price to pay for Phillips, Sumner, Bowditch, all three largely secured to anti-slavery by this mob.

In 1836 more mobs and Reign of Terror, while seventy anti-slavery apostles hold conference and drill themselves in arguments with which to make and to convert new mobs.

In 1837 still mobs; therefore that year in Boston, "no single church, no hall of any magnitude can be obtained on any terms"; so the Anti-Slavery Society meets in a stable loft, and adjourns to the hall of the House of the Representatives, where Garrison is repeatedly cheered! "When Boston votes, the Anti-Slavery Society goes into a stable,—when the State votes, it goes into the State House." That shows the leaven working. So do many other signs. Eight hundred societies now,— "one formed for every day of last year". Congress passes gag-laws, but John Quincy Adams, "the old man eloquent", braves them down, standing for the liberty of speech. In Massachusetts "Clerical Appeals" and "Pastoral Letters" try to draw allies from Garrison, but the appeals of the two Grimke sisters, from South Carolina, draw fresh multitudes around him and toward a brand-new heresy almost as dangerous as his, namely that a woman had a right to speak in public. Thus began our still continuing "Woman's Rights movement". Lovejoy, the abolition editor, was this year murdered by the mob in Alton, Ill., and Boston responded to the murder with another Faneuil Hall meeting,—this the glorious one which Channing summoned and which Phillips by his burning speech made memorable; that speech which fulfilled Garrison's prediction made two short years before, "The cause of the bleeding slaves shall yet be pleaded in Faneuil Hall in tones as thrilling, in language as stirring, in eloquence as irresistible, as were ever heard within its walls." One more great outrage marked the next year, 1838, and this time the scene shifted to Philadelphia. The mob there burnt Pennsylvania Hall to the ground the night after the abolitionists who built it had dedicated it to free speech for all noble causes. Possibly it best served its mission so. Its owners watched it burn, the next morning continued their dedication-meeting in its ashes, finished their business and adjourned. And then the northern mobs grew tired!

But now in a new sense, and a harder sense to Garrison, came "battle years". While the band was little, he was undisputed leader and all plans were his. As it grew, with many friends came many minds. Garrison, an earnest evangelical in theology, had based his anti-slavery crusade upon the Bible,— "The last great reform the world is likely to see based on the Bible", his boys say in their preface; and even as late as 1839 one of his friends retorted to a charge of infidelity, "If to quote the Bible at almost every other sentence, if to fashion a man's style of writing after the Bible, if to refer to the Bible perpetually, constitutes infidelity, then is Garrison an infidel and the 'Liberator' an infidel paper." But of necessity he was by churchly standards quite unorthodox in his interpretations of the Bible. And radicalism in one direction led him towards new views in many directions; led him, first, to "anti-sabbatarianism"; then to "perfectionism", which involved independence of clergy and ordinances; then to "woman's rights"; and then to a "non-resistant" doctrine so extreme that it disallowed appeal to courts, disallowed voting, disallowed all human government inasmuch as human government is founded on or is secured by force. "Man can never originate a moral obligation." But moral obligation, the "higher law", God's government, was the only rule and law he recognized. With this extreme of non-resistance he safe-guarded his extreme of invective. It rendered it honest for him to say while branding men with his denunciations, few but he could say it honestly, "It is simply by the foolishness of preaching that we expect to triumph" . . . "The spirit of non-resistance and forgiveness is omnipotent."

Here were half a dozen grounds on which now one and now another comrade had to halt and refuse to follow their leader. How could the clergy and church members of that day follow one who said, "No man who has not consecrated all his time to the service of God has ever consecrated a seventh part of it"? "My own religious views are very simple, but they make havoc of all sects and rites and ordinances of the priesthood of every name and order."

"In Christ Jesus all stated observances are so many self-imposed and unnecessary yokes; prayer and worship are all embodied in that pure, meek and childlike state of heart which affectionately and reverently breathes but one petition, 'Thy will be done on earth as it is in heaven'. Religion is nothing but love—perfect love toward God and toward man—without formality, without hypocrisy, without partiality; depending upon no outward form to preserve its vitality or prove its existence." "The church ought not to be regarded and treated as the church of Christ, but as the foe of freedom and humanity and pure religion, so long as it occupies its present position."

Accordingly, as early as 1835 a germ of *anti-Garrison* anti-slavery appeared. In 1837, Elizur, Wright and Goodell were revolting on religious grounds. Two years more and the "political" abolitionists had broken loose and were pressing to the front. In vain Garrison urged that pushing the question into politics would lower the cause, would taint the motives of its advocates, would lessen its moral converting power. Complaints of "Garrison idolatry" grew bitter. Birney almost invited him to *leave!* Old comrades call him "whipmaster general", "king of day", "a Napoleon", he wears the triple crown", he is "abolition personified and incarnate." He could not help being that last, and he could no more compromise convictions as to right methods of abolition than as to the necessity of abolition. In 1840 the trouble culminated,—there was *schism* in the anti-slavery ranks. New organizations were formed, new papers were started, and the "Third Party" folk in New York, headed by Stanton, Holley and Birney, were putting up presidential candidates. A few years later they were to become the "Liberty" party, then the "Free Soil" party; then the "Republican" party, and then came Lincoln—War—Emancipation!

Great grief this alienation, worse grief this schism was to Garrison. To his mind it set back everything by years and years. And though nothing disturbed the placid deeps of his faith, his sorrow could hardly have been the sorrow of sweetness in days when he wrote, "In our meetings we denounce New Organization as the worst form of *proslavery*!" At this moment of disappointment our two present volumes of the Life end, or, more precisely, they show him crossing once more to England to take part in the World's Anti-Slavery Convention,—and, on arriving there, *refusing* to take part in it because the Convention excluded from membership Lucretia Mott and the other women delegates whom America had sent with him. The odd effect of this refusal was to make the Convention memorable not in the history of the Anti-Slavery, but in that of the Woman's Rights reform.

W. C. G.

Contributed Articles.

HYMN,

Written for the Dedication of All Souls Church, Chicago.

Like stars upon a troubled sea
Shine out the altars fair,
Where longings of the centuries
Have voiced themselves in prayer.
A guide to tempted, wandering hearts,
A strength in sorrow's hour,
A peace within the common lives
They touched with holy power.

We seek the good those altars held,
Yet read their message clear,
To loyally receive the light
God sends us now and here.
Within these walls may worship fill
Our waiting souls anew,
A present help within our lives
To make them pure and true.

Eternal Life, whose love Divine
Enfolds us each and all,
We know no other truth than Thine,
We heed no other call.
O may we serve in thought and deed
Thy kingdom yet to be,
When truth and righteousness and love
Shall lead all souls to Thee.

EMMA E. MAREAN.

DEDICATION OF A CHURCH.

The following service was used in the dedication of All Souls Church, Chicago, October 12, and the Unity Chapel at Helena, Wis., in August last:

MINISTER.—Let us dedicate this House to the reverent search for Truth. May its doors be ever open to truth-seekers, and to its pulpit may truth-tellers be ever welcome.

PEOPLE.—To the service of the Truth that maketh free we dedicate this House.

MINISTER.—Let us dedicate this House to the religion of Righteousness. May it be a guide to the erring, a strength in hours of temptation, and a light to those who sit in darkness.

PEOPLE.—To that service of Righteousness which createth clean hearts and giveth the beauty of holiness, we dedicate this House.

MINISTER.—Let us dedicate this House to the religion of Love. Here let no man be stranger. Here may the new commandment, which Jesus gave, never grow old,—
"Love one another".

PEOPLE.—To the fellowship of hearts, the gospel of Universal Brotherhood, and to the bearing of one another's burdens, we dedicate this building as our Church-Home and name it "All Souls Church".

MINISTER.—To the memory of dear ones, to the defenders of the nation's righteousness, to the prophet-souls of all ages, to him who died upon the cross in love to God and love to man, let us dedicate our House.

PEOPLE.—To the sanctity of home ties, to the honoring of our country, to an ever growing Christianity, and to the cause of Universal Religion, we dedicate this House.

MINISTER.—Let us dedicate this House to worship. Here may that Presence be sought, found and felt, who is above All and through All and in us All, and may the great Name be here spoken,—God, Our Heavenly Father.

PEOPLE.—To Reverence, Thanksgiving and Praise, we dedicate this House. And to God be the Kingdom, the Power and the Glory, for ever and ever. Amen.

MINISTER.—Here may little children be led into the ways of wisdom and the paths of peace. Here may the mature be reminded of those things that endure. And hither may the aged turn their steps to find the rest of God. Here may babes be brought to their consecration. Here may marriage vows be sanctified. And here may the shadows of death be lifted.

PEOPLE.—"Suffer the little ones to come unto me, for of such is the kingdom of heaven."

"God setteth the solitary in families."

"The things which are seen are temporal, but the things which are not seen are eternal."

And the grave shall have no power, for "Death is swallowed up in victory".

ALL.—Father, sanctify this House, that it may be to us and our children's children a House of God, a Gate of Heaven.

Establish, O Lord, the work of our hands: Yea, the work of our hands establish thou it. Amen.

How shall we free ourselves from envy? So long as we attack it directly we shall never be free from it. We must learn to be satisfied with ourselves. But this is hard and long.

FINANCIAL EXHIBIT OF ALL SOULS CHURCH.

In view of the wide-spread generosity that has made the above church possible, it is but just to this constituency that the following business reports should be given publicity.

REPORT OF BUILDING COMMITTEE TO ALL SOULS CHURCH.

At a meeting of a committee, held in March last, the contract of All Souls Church was let to Messrs. Clark & Findley for \$9,850.00, not including architect's fees. Ground was broken on the 29th of March. By subsequent additions and alterations Messrs. Clark & Findley were allowed:

For enlargement and deepening of basement.....	\$100.00
For substituting pressed brick and changing contract, etc.	125.00
For extra carpenter work, etc.....	130.00
Extras allowed by your committee in painting, plastering, plumbing and gas-fitting.....	36.00
Additions and alterations made in steam heating	75.00
Architect's fees	500.00

making the entire cost of building amount to ten thousand eight hundred and sixty-six dollars (\$10,866), an itemized account of which will be found with your committee. This is exclusive of the furnishing, which is otherwise provided for.

The money for the construction of this building has been provided as follows: Ten thousand two hundred and twenty-five dollars (\$10,225) has been raised by Rev. Jenkin Lloyd Jones, the pastor, and the balance of six hundred and forty-one dollars (\$641) have been provided for by the trustees of All Souls Church.

All of which your committee respectfully submit.

F. D. PATTERSON,
Chairman of Building Committee.

REPORT OF THE TRUSTEES.

CHICAGO, ILL., OCTOBER 12, 1886.

The trustees of All Souls Church have the following report, which they respectfully submit. The society, which began four years ago without organization or property, finds itself in possession of property amounting to the sum of \$20,861.43.

This property is divided as follows:

Lot costing	\$ 8,145.43
Building costing.....	10,866.00
Furnishing Fund.....	1,850.00

Of this property the members of your congregation have contributed the following amounts:

Toward Lot.....	\$5,645.43
“ Building Fund.....	1,793.00
“ Furnishing Fund.....	1,850.00

making sum total..... \$9,288.43

We are under many obligations for the generous contributions to our Building Fund from our outside friends and also to the American Unitarian Association for the contribution of \$2,500, which is invested in 20 feet of our lot.

All of which is respectfully submitted.

F. D. PATTERSON,
Chairman.

REPORT OF FURNISHING FUND.

The total amount subscribed to the furnishing fund is \$1,717.49, all of which, except \$48.50, has been collected and paid to the treasurer. Of this amount, we have already expended about \$1,325, leaving now on hand about \$350. In addition to this amount we need, in order to finish the basement and furnish the church parlors, \$800. Our most pressing need is to finish the basement, which will cost \$550. We shall not begin this work until the amount is either earned or subscribed.

MRS. M. D. WARE,
Chairman of the Furnishing Fund.

REPORT OF THE AUDITING COMMITTEE ON THE BUILDING FUND OF ALL SOULS CHURCH.

Read at the dedication of the church building October 12, 1886.

Your committee appointed to examine and report upon the subscriptions, vouchers, and condition of the building fund of All Souls church respectfully submit the following:

Total amount of subscriptions, including interest collected.....	\$10,353.17
This amount was derived from the following sources, and is designated as:	
First. <i>Unity Church Fund</i> , being subscriptions from members of Unity Church....	\$2,666.00
Second. <i>Church of the Messiah Fund</i> , being subscriptions from members of the Church of the Messiah.....	531.00
Third. <i>Third Church Fund</i> , being subscriptions from members of the Third Church	384.00
Fourth. <i>Saratoga Fund</i> , being the result of an appeal by the Rev. J. Ll. Jones, Pastor, to the Delegates of the National Conference at Saratoga in the summer of 1884.....	640.90
Fifth. <i>All Souls Fund</i> , being subscriptions from our own members	1,793.00
Sixth. <i>Chicago Fund</i> , being from people not connected with any Unitarian organization	326.00
Seventh. <i>Unity Fund</i> , being from subscribers and readers of UNITY, the periodical which Mr Jones edits.....	3,855.80
Eighth. Interest collected.....	156.55

This amount, \$10,353.73, comes from 514 subscriptions, and from about 500 subscribers. All the States in the Union, and some of the Territories, are represented therein.

Four thousand one hundred and eleven dollars and ninety cents of this sum, representing most of the contributions of the three Chicago Unitarian churches, and the Saratoga Fund, is secured by mortgage to the American Unitarian Association, as per agreement, if ever the society ceases to exist or fails to use it for Unitarian purposes.

J. M. WARE, }
M. LEONARD, } Committee.

OUR FUNERAL CUSTOMS AND SOME SUGGESTED REFORMS.

We give the following extract from a recent sermon by F. L. Hosmer, printed in the *Cleveland Plain Dealer*. The sermon was preached on the Sunday following the National Convention of Undertakers in that city.

I have often conducted service when I could not see one of the mourners and could not be sure that what I spoke was heard by them. It has seemed to me sometimes as if I and those about me were holding a funeral service vicariously for the absent family; and at the same time, all this was not the choice of the family so much as the seeming necessity from the theory of the average undertaker, too commonly accepted at large, that the occasion was primarily for those less near, and secondarily for the immediate household. Weddings and funerals have this in common, that they are specially family occasions and are so to be regarded, though in the one case a larger circle is gathered to rejoice and in the other to weep with the next of kin. And how would it seem if at a wedding the main rooms were abandoned to the guests and the minister conducted the service in their presence while the household sat hidden or apart? Except for the familiarity of custom I think the very frequent arrangements of the funeral would strike us almost as strangely. What suggestions would I make toward a tenderer and truer usage? This: I would have the main room, the best for the purpose, reserved for the body, yet pleasing and tenderly impressive in death. In this room I would have the family and relatives gather—alone if they prefer it so. But are there not

some life-long neighbors, who also are very dear friends, or are there not the few very intimate family friends, though not of kin yet nearer than some of those akin, and with whom the memories that now throng make the associations of the past the more tender and strong? Their place may most fitly be with the nearest, and there always seems to me something specially grateful in this, if there be room. Then let other available room be given to the friends less near, the gathered neighbors and acquaintance of the family. If there be little such, very well. That is the best that convenience allows. Few houses are adapted to large gatherings. But it is enough if all be given that can be spared.

Again, with this arrangement the service should be read and spoken in the direct presence of this central group, not to the forgetting of the larger company, but in witness that this is first of all a household service. It can always be made more simple and tender so.

As to the character of the service, this can be left to the requirements of the particular occasion. Those verses that touch the great common thought of death belong properly to every funeral, and many of them have added impressiveness in that they have voiced the human heart through the ages and have become almost sacramental, "Words that have drawn transcendent sweetness up from the best passion of all bygone time." Yet often, too, a newer and nearer utterance, a simple poem or hymn, will come with as devout a touch and even more tenderness. Room must be allowed for those variations which circumstances prompt. For this reason all set and prescribed liturgies at times fail. The impressive and in many respects beautiful service of the English liturgy seems to me often inadequate and foreign. At the end of a long and happy life gratitude seems more in keeping than the complaint over the brevity of our days, and the statement that beyond the seventy years man's strength is labor and sorrow sounds not well at the close of a career vigorous and full of blessing beyond fourscore. A child's burial service would seem properly to differ in its liturgy from that of an aged person, and that of one released from lingering and patiently borne disease, from that of one stricken down in the full strength of his day. One thing I want to say here. I have felt, time and again, as I have stood by the coffin of a person full of years, and known by many present as I have not known him, how much a few informal words from such would add to the service, voice the memory and affection of the friendly company, and fall sweeter than garlands upon the silent bier. I have sometimes been present at such a service, where several voices spoke their tribute, and the minister's was but one of these. But custom has hitherto been too tyrannous to make a layman's voice familiar at such times. But if by force of circumstances one may not have his own minister and friend, or one who stands in some known sympathy, if he must else call upon an entire stranger, and stranger to the deceased, if, as very likely, that stranger may represent views of human life and death widely at variance with those of the circle to which he would be called—then by all means it would seem to me to be the one proper and grateful thing to ask a lay friend to conduct the funeral service. If, while holding this place as your minister, I were to be beyond your call when death had come into one of our houses, and there were no minister in the city whom you felt near to you in that hour, there are those in this congregation on whose lips the service might come with far more sympathy and affection and fitness altogether, than to call in one whom you never knew and do not sympathize with simply because he is a clergyman by profession. The law requires a burial permit. It does not require a funeral service. Neither, according to our Protestant views, does the salvation of the departed soul depend upon a clergyman's ministration. But such a service is in fitting respect, and such a service is a comfort to all our hearts, and for that we have it. Better the voice of a lay friend a thousand times, I should say, than that of an entire stranger, with no special

sympathies, coming simply as a semi-priest. Nor would some of you, I trust, if so called upon, feel that you could not conduct a proper service beside the bier of a fellow mortal.

And now from the service and the farewell look, to the final disposition of the body. Of the method of cremation as compared with burial in the earth I cannot here speak at length. Much has of late been written in commendation of the former process, and its advocates seem to be increasing. Chapels with crematory attached have already been erected in a few places in this country, and more are likely to follow. Every new example will make departure from the established usage easier and lead to more. By this process the return of "ashes to ashes, dust to dust" is the more speedily accomplished, and if we but stop to consider it calmly, not less gratefully to thought and feeling than by slow corruption in the earth. I was glad in the one example I have known, already referred to, to experience nothing repellent, nothing calculated to shock the tenderest feelings above the associations of earth burial. As you know, cremation was the universal practice of the Greeks and Romans at the beginning of our era, though among both peoples earth burial had earlier prevailed. The usage of centuries has given us associations with the latter form and these associations will long stand with the many against cremation. Perhaps yet stronger will be the forms of church liturgies, which are based upon earth burial, and whose order is slow of change. I only desire this morning that my passing word may make final disposition of the decaying body by cremation less abhorrent to any of you to whom it has hitherto seemed thus, and so facilitate its introduction wherever people shall prefer it.

Turning now to the burial, I may say that one advance has been made in recent years toward reason and propriety here. It is very common now to announce that the burial will be private. I look for further improvement here. I think the time will come when the service at the grave, or at least a service at the receiving tomb, will be dispensed with; when the service at the home will stand as the last formal word; and when the consignment of the body to the earth will be given in charge of near friends, or the male members of the family. I have known this sometimes to be done. On a beautiful day like this, the air soft and the sunshine lying all about, I can see something tender and gratifying in the group of nearest friends gathered at the open grave to leave there the familiar form, in silence or with a few words of prayer and benediction. But in all that custom has gathered about our funeral forms I know of nothing more unreasonable, more objectionable in many ways, and altogether less satisfying to the friends, than the standing by the wintry grave or in the chill damp of the chapel or tomb, to add to the service that has already commemorated the dead at the home. When we consider how often it is that delicate women are here, and aged men, how that many of the little company are worn with watching and care and grief, and are thus peculiarly exposed to injury; when we consider that, with this danger in view, they often do not leave their carriages, but simply look at the open tomb or grave—reason and affection alike suggest a discontinuance of this practice, and the commitment of the body to its final place under the guidance of a few friends or nearest of male kin. Circumstances of course may modify this, as they modify every usage. I am only considering the general observance.

Before closing, there is one point of this general subject which cannot properly be passed over, though the most delicate to touch upon of all; but recalling what I have earlier said, that I am speaking to-day of our general social usages, you will allow me to touch upon it without offense. I refer to the complete change of costume to the heavy funereal black on the death of a near relative—a change which I have ample reason to believe is not always made from choice, but from the exactions of custom, and fear lest one should be misunderstood if it were not conformed

to. Wherever this is the real preference of a person and more grateful to the feelings, by all means let it be done. Let the freedom to follow usage in this matter be as full as the freedom to depart from it. But let the freedom to depart from the usage be also as full as the freedom to follow it. One would naturally dress more quietly and soberly under the touch of sorrow. And our mourning apparel in its most marked forms is but the exaggeration of a perfectly natural and simple impulse. It may be said also that our life is, in some measure, helpfully impressed by forms. But it may be properly questioned if our present usage in this respect becomes that higher faith which sorrows "not as those without hope", and whether more frequent departures from such usage would not be a gain in many respects. Certain it is that at present it lays heavy exactions upon families of humble means, and adds to that expenditure upon the dead which should rather go to the needs of the living, and whose lessening is just now one of the much needed reforms in our funeral practices. Accordingly I am always glad when I see persons of established social position and influence, persons whose action can be supposed to flow from no other motive than their sense of propriety and right, setting the example of independence in these matters and thus making it easier for others to do the like. There is an increasing number of such today.

And now, friends, I leave this subject and such suggestions as I have offered upon it. As I have said before, so in closing let me say again, in these things which are not matters of morals, or only indirectly so, but rather of individual judgment and taste, let each be fully persuaded in his own mind. Let him have and follow that which is most acceptable to him. The best usage would be bad if it were made a law to all. Only if you have found yourselves in sympathy with any of the suggestions given, if they approve themselves to your judgment, then remember that custom springs from individual example and that its making lies partly in you.

Conferences.

THE THIRD ANNUAL REPORT TO THE ILLINOIS UNITARIAN CONFERENCE.

HELD IN ALL SOULS CHURCH, CHICAGO.

By its secretary, J. R. Effinger.

At the last meeting of this Conference, one year ago, at Geneva, it was unanimously resolved that the name of the Conference be changed from Illinois Liberal Fraternity to Illinois Conference of Unitarian and other Independent Societies. On the thirty-first day of October, 1885, the Conference, under its new name, became a legal entity under the great seal of the State of Illinois.

In taking its new name, the Conference meant to take no new departure, but first to obviate the technical difficulties which had stood so obstinately in the way of incorporation, under the old name, and second, to place itself by name more directly in line with the other Unitarian state organizations of the west. All that its former name stood for of liberality and fraternity and loyalty to religion it brings over into the new name, and it has gained, we trust, greater practical efficiency by the change.

Its board of directors have held four meetings during the year—the first time in its history that so much business method has marked its proceedings. By-Law No. 1—the first paragraph of which reads, "Any person may become a life member of this Conference by the payment of twenty-five dollars in one sum and an annual member by the payment of one dollar"—has not had half the attention it deserves, in spite of our good resolves to the contrary. And as a consequence, our treasurer has had but little revenue from this source. But in the better busi-

ness organization and methods of the Conference your secretary has felt the ground surer under his feet and has had less anxiety than formerly about ways and means, and greater opportunity to go about his legitimate business as your missionary agent.

The sum of the year's work is as follows:

Number of miles traveled	7,530
" " places visited	14
" " sermons and addresses	71
Tracts and papers distributed.....	974
Receipts from the field	\$276.53

EXPENSES.

Traveling	\$164 46
Postage	6 58
Printing	4 75
Recording articles of incorporation.....	90

\$176 69—176 69

Receipts have exceeded expenses in the field work by ninety-nine dollars and eighty-four cents (\$99.84). Of the fourteen places visited eight were established churches, where I went, according to the plan suggested at our Conference last year, to carry the story of my missionary work. I found it only necessary to tell this story to secure the hearty interest and sympathy of our people generally. I regret that I had not time and opportunity to visit every church within the state and so connect it in a vital way with our missionary activity. Whatever may be true of other states, we are certainly strong enough in Illinois to have a distinct state consciousness and state responsibility in our missionary work, and in proportion as this is developed the work will go forward successfully. When our fifteen parishes come to feel all together that the work of extending the faith so dear to us is their work, they will not only do more to cultivate the waste places but they will find new life-blood coursing through their own veins. One great benefit to accrue from state conferences is in this concentration of effort within given lines, thus avoiding that dissipation of energy which comes of the attempt to cultivate all out of doors. I look forward to the time when we shall have not one but two Conferences in this great empire of Illinois, the two dividing the territory equally between them, each larger than the present one and doing more missionary work.

And here I should like to make a suggestion. I think it would promote the organic life and growth of this Conference, if your secretary's report, from year to year, should include within its scope the condition and actual working force of our established churches. To this end the condition of each church should be ascertained, as far as could be stated in reply to a printed form of questions which this Conference might authorize. The success of this arrangement would depend upon the co-operation of the ministers of the state, and this might be secured by the recommendation of the Conference in the form of a resolution.

Of the half dozen remaining places visited during the year, which constitute strictly the missionary field, I desire to speak somewhat particularly, to answer, if I can, the question that naturally arises, "What have you done?"

The monthly meetings begun last year at

MATTOON

have been continued. At the expiration of the year, last May, a church meeting was called and the question of continuing the services was submitted. The response was unanimous to go on and if possible increase the number of services. A subscription was taken up to defray the expenses, which showed a slight advance on the former one, and the amount was nearly doubled in case I could visit them twice a month. Considering the depressed and disorganized state in which I found them one year before, and having held but twelve services in the place, this seems an encouraging increase of interest. The trustees have recently rented their church for five days in the week to the Mattoon

School Board for the use of the High School. For this they receive three hundred dollars per annum, which they are expending in repairs and permanent improvements on the property. It will be worth all the effort this Conference can put forth to save the Mattoon church from any further lapse into decay. We should stand unflinchingly by such men as Judge Bennett, T. P. C. Lane, B. B. Shinn and others in their desire and willingness to do what they can to sustain the Unitarian name in Mattoon. They are not, and will not, for some time be able to take care of themselves. It is often harder to resurrect a dead church than to form a new one, but it does seem that in a place of seven thousand inhabitants, where we have a church property valued at ten thousand dollars and a nucleus of good men and women, we ought to hold on while there is any chance of success. But for the fostering hand of this Conference Unity Church of Mattoon would still be sleeping its long sleep. We must prevent, if possible, its relapse into its former condition, and help it to grow strong and self-sustaining.

TREMONT

has bravely held its own in spite of many drawbacks. It has, again this year, as in former years, been weakened by the removal of several important members, so that the probability of its becoming self-sustaining is more remote than before.

The monthly meetings, however, have gone on regularly, and its business side has been managed with the utmost promptness and faithfulness. When a church social or festival is announced the people turn out to a—woman and do their part nobly. This church well illustrates what a few resolute women can do. But for them the last three years of Unitarian work in Tremont could not have been done. They have kept the movement steady when removal after removal threatened to engulf it.

I am now hoping to attach Tremont to the Bloomington parish, which is within an hour's ride by rail. If this can be done and Tremont can be served regularly by the Bloomington minister, I shall regard it as the best arrangement that can be made. For the sake of some who may not know I will add, that in Tremont we have a neat little church entirely out of debt, and that the parish consists of a number of excellent families in the village and surrounding country, and that its history runs back some forty years.

WARREN

in Joe Daviess county, near the Wisconsin line, I introduce to you to-day for the first time in my annual report. Eight months ago my attention was called to this place, where, some months previous, several meetings had been held by Mr. Sunderland and others.

I arranged for a meeting which led to a series of three or four meetings, and this again led to a business organization for the support of monthly meetings, which still continue. The interest there, is in the hands of some of the best and most influential people of the town. A local committee of arrangements makes the announcements, provides the hall, looks after the singing and pays the bills. At the last meeting they elected delegates to represent the movement in this Conference, and they propose to organize a committee for charitable work the coming winter, which looks like the beginning of a healthy church life. They have issued a card announcing their services, in a brief paragraph or two giving a stranger some idea of the work they desire to do. Nora, some three miles away, is interested and was represented by a half dozen of its people—one, a philosophic blacksmith, making the distance on foot. This seems a promising outlook for a new Unitarian church in Illinois, perhaps for a circuit that will include the three towns—Galena, Nora and Warren. To

EFFINGHAM

I went once by invitation of Mrs. Kepley, our Unitarian Temperance Missionary in that part of the state. I

preached once in the "Temple" which she and her good husband built and freely offer to the service of truth and righteousness. She remarked that there was no place in Effingham where they could hold their temperance meetings and temperance Sunday-school, so they just bought one! I found her industriously circulating our literature, besides editing and publishing a temperance paper, and in this way doing the foundation work for a future Unitarian church in the land of Egypt.

My mind has many times turned with interest to the University town of

CHAMPAIGN.

It is the seat of the Illinois State University, with from three to four hundred students. It has been my wish that a series of services might be inaugurated there as an experiment, running through several months and conducted in the main by the ministers of the state—Jones and Blake, Utter and Milsted, and all the rest. One of the trustees of the university, with whom I have talked on the subject, thinks that this arrangement ought to be brought about, and that many of the students and some of the professors would be interested in such a movement. We might thus hope to secure one more university center for permanent work of the best kind. But it would be necessary for me to assume all the expenses of these meetings for the present, and that I am unable to do without special help. The university town of Illinois should not be without its Unitarian herald to proclaim the gospel of a rational religion. The only access we have had so far has been through the course of university sermons, one of which has been assigned annually to one of our ministers.

SHEFFIELD,

to which I gave considerable time last year, has been in such a healthy and encouraging state that I have visited it but once the past year. It has had the services of Dr. Gray, of Beardstown; of Miss Graves, of Chicago; of Mr. Frost, late of Meadville, and is now ready to settle a pastor if they can get one at a very moderate salary. Brother Fisher is being heard there at present.

MOLINE

sprang into life last winter in a most encouraging way. I had previously made two or three visits to the place, but felt that the minister of the neighboring city of Davenport was in a better position to work up the interest there than any other person. And so it proved. Mr. Judy went there in the middle of winter and held meetings every Sunday night, attracting at first but very small audiences. As the weeks went on these audiences grew until they ran up to ninety or a hundred. There was soon manifest sufficient life and interest to organize a church which has been incorporated under the laws of the State. In this work I have given Mr. Judy all the aid possible, preaching there two or three times and visiting among the families of the new parish, at Mr. Judy's request. Their meetings are held in the handsome Library Hall, of Moline, where also their Sunday-school, newly organized with a good working force, is held. One unusual and altogether hopeful feature of this church is the fact that at the very outset of their undertaking the women formed a kitchen garden association, rented rooms and fitted them up for their work, thus expressing their conviction that a church should stand for helpfulness, should take its place and part as one of the forces that make for social amelioration in the community where it happens to be.

On June 1st I entered the office of Western Secretary. But its duties, especially in the way of Sunday engagements, did not become sufficiently engrossing during that month to prevent my attending to the regular state engagements previously made. By working on through the six weeks' vacation, granted me by the directors of the Western Conference, and aided, during a portion of the time, by Miss Mary H. Graves, J. B. Frost and Joseph Waite, I have been able to attend to the demands of the state work.

It was only after full consultation with the Directors of this Conference and their entire approval, together with the fact that but three-fifths of my time is paid for by the Western Conference, that I undertook this double responsibility.

My movements have been hampered as heretofore by insufficient resources. We have had a deficit in our treasury from year to year since missionary work began, which has made it imperative in your secretary to indulge in no expensive experiments in field work. It has therefore been necessary to so arrange my engagements that they should pay my traveling expenses, and, if possible, do something towards making up the considerable deficiency in our treasury, caused by the failure of some of our churches to pay their apportionments, and so keep faith with the American Unitarian Association, whose help from year to year has been conditioned upon our meeting half the expenses of the work.

Under these conditions my engagements the greater part of the time have been as fixed as those of any settled pastor. If it is a question in anybody's mind whether it is worth while for your Secretary to give so large a part of time and service to three points, such as Mattoon, Tremont and Warren, I can only say that the matter would assume a different aspect if seen from the Mattoon, Tremont or Warren point of view.

The attendance in these towns would compare favorably with the attendance upon any of our established churches. Take Chicago, for example. Here we have four churches, with an average attendance say of 1,600, which is probably far in excess of the actual average. The population of Chicago may be reckoned at 700,000. This would give us one in every four hundred and thirty-seven and a half, in attendance upon our Unitarian churches in Chicago, where all the activities of church life are at work, and where, of course, we have the best ministers!

Warren with a population of 2,000 gave us at my last visit an average of over forty, counting the morning and afternoon meetings. But call the general average there thirty, which I think is below the fact in the case, and we have one in every sixty-six and two-thirds of the population at our meeting, and that, too, with services but once a month. This is more than six times better than Chicago.

Compare Mattoon with Chicago. There in a population of 7,000 we have an average attendance of thirty at the monthly meeting. This gives us one in every two hundred and thirty-three and one-third of the population, which is twice as good as the Chicago average. And by the same rule the relative attendance in Tremont is better than that of Chicago.

Then is it not something to save our friends at these isolated points from discouragement and loss of interest, to save their children from growing up in ignorance of and outside the influence of our faith, to offset that coarse and destructive form of liberalism which propagates itself so rapidly among the less educated people who come out of orthodoxy, and to plant here and there, even in small places, new centers of life and thought which may in time develop into churches of our faith, and which everywhere, as a thoughtful friend in one of these towns assured me the other day, are modifying the harsh features of existing creeds and paving the way for higher social standards. If we are but patient and faithful through our day of small things, our work in this state must at last gather momentum and year by year show larger results.

JOHN R. EFFINGER,
Secretary I. U. C.

"PEOPLE are always talking about originality; but what do they mean? As soon as we are born, the world begins to work upon us, and this goes on to the end. And, after all, what can we call our own except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favor."—Goethe.

PROCEEDINGS OF THE TWENTY-FIFTH SESSION OF THE ILLINOIS UNITARIAN CONFERENCE.

HELD IN ALL SOULS CHURCH, CHICAGO, OCTOBER 12, 13, 14, 1886.

The exercises of the Conference began auspiciously on Tuesday evening, October 12, with the dedication of All Souls Church. Brief addresses were given by Rev. Geo. A. Thayer, of Cincinnati; Rev. J. C. Learned, of St. Louis; Rev. T. B. Forbush, of Milwaukee; Mr. William Salter, of Chicago; Rev. David Utter, of Chicago; Rev. James H. West, of Geneva, and Rev. Ida C. Hultin, of Algona, Iowa. Letters were presented from Revs. F. L. Hosmer, of Cleveland; Kristofer Janson, Minn.; J. H. Crooker, Wis.; C. J. K. Jones, Louisville, Ky.; John Tunis, Quincy, Ill.; H. M. Simmons, Minn.; J. T. Sunderland, Mich.; Marion Murdock, Humboldt, Iowa; Chester Covell, Buda, Ill.; J. L. Douthit, Shelbyville, Ill.; Revs. Conklin and Adams, of the Universalist Church, Chicago, and L. P. Mercer, of the Swedenborgian Church, Chicago.

After singing by the congregation addresses were delivered by Col. Bundy, of the *Religio-Philosophical Journal*; J. M. Wanzer, of the Third Church, Chicago, and John Wilkinson, of Unity Church, Chicago. The building and furnishing committees reported, offering the church as it stood before us, free of debt. The special service of dedication followed, led by the minister, J. Ll. Jones, and responded to by the people.

The scripture readings were by James Vila Blake, and the prayer of dedication by John R. Effinger.

The singing of the doxology by the congregation and the benediction by the pastor closed the unique and interesting services.

A devotional meeting at 9.30 A. M. Wednesday, October 13, was led by Rev. Florence Kollock, of Englewood.

At 10.30 the Conference was called to order by the president, John A. Roche, of Chicago. A word of welcome from the parish, by J. Ll. Jones, was responded to by the president of the Conference. The minutes of the previous meeting were read and approved. It was voted that a business committee of five be appointed by the chair. The reports of the treasurer, Mrs. M. A. Dow, and the secretary, John R. Effinger, were read and referred to the business committee. The chair announced the names of this committee as follows: J. Ll. Jones, J. V. Blake, Judson Fisher, Mrs. E. T. Leonard and Mrs. Whipple.

The state work was discussed by Messrs. West, Fisher, Fyfe, of Pontiac; Jones, Blake and others. Representatives were present from thirty-six places, as follows:

Boston, Mass.	Algona, Ia.	Sheffield, Ill.
Brookfield, Mass.	Humboldt, Ia.	Pontiac, Ill.
Covington, Mass.	Washington, Ia.	El Paso, Ill.
Meadville, Pa.	St. Louis, Mo.	Normal Park, Ill.
Cleveland, O.	Alton, Ill.	Princeton, Ill.
Cincinnati, O.	Bloomington, Ill.	Quincy, Ill.
Battle Creek, Mich.	Buda, Ill.	
Grand Rapids, Mich.	Geneva, Ill.	Chicago.
Jackson, Mich.	Hinsdale, Ill.	
Milwaukee, Wis.	Englewood, Ill.	Ch. of The Messiah,
Cooksville, Wis.	Elgin, Ill.	Unity Church,
Iowa City, Ia.	La Fox, Ill.	Third Church,
Mason City, Ia.	Moline, Ill.	All Souls Church.

At the noon hour, lunch was served by the ladies of All Souls Church. At 2 P. M. the conference was called to order by Eugene Lewis, Esq., of Moline. Rev. Judson Fisher, of Alton, read a paper on "Practical Religion", which was discussed by Messrs. Forbush and Clute and Miss Hultin.

James H. West, of Geneva, followed with a paper on "The Work of a True Church". The discussion of the paper was led by Mr. Clute and participated in by Mr. Forbush and others. Mr. W. B. Fyfe, of Pontiac, made an

enthusiastic address, raising the question, "What is the matter with the Church?—What is the matter with the State?"

G. W. Buckley, of Battle Creek, Mich., a new candidate for the Unitarian ministry, was introduced to the conference and gladly heard.

At eight in the evening President John A. Roche gave an account of the history of Unitarianism in Chicago. He said that James Follen was the pioneer of the cause, and the first meetings were held in the City Saloon, which was situated where the building of the United States Express now stands. Rush R. Shippen, however, held the laboring oar. Afterward the friends of Robert Collyer started the movement on the north side, but it was nearly ruined by the war of the rebellion, in which the Unitarians took a very active part in hospital work.

Rev. John C. Learned, of St. Louis, preached a semi-centennial discourse from the text Acts xiii, 46. His subject was "The Old Unitarianism and the New". He read as part of the gospel: "Which now is a neighbor to him who fell among thieves?" and "By this shall all men know that you are My disciples,—if ye love one another." He closed by saying: "The new church must assert that God is to be honored and sought for in every pursuit and not in the something technically called religion. The broad church is the most complete expression and the most effective organization of moral order. It is a co-operative association of righteous endeavor—a college of sentiment and a field of action. All are taught to discern the deep significance of each responsible act. All are taught to invest each daily deed with the garb of conscience which is the real creative principle of religion, with the spirit that permits of no isolation of human lives or calling, but with Divine sympathy that links least with largest—finite with the infinite."

A fuller account of this interesting meeting will be published in pamphlet form.

On Thursday morning, October 14, the devotional meeting was led by Rev. Ida C. Hultin, of Algona, Iowa.

At the close of this meeting President Roche called the Conference to order. The business committee reported through its chairman, Rev. J. Ll. Jones, the following resolutions, which were adopted in the order in which they were read:

Resolved, That the Illinois Unitarian State Conference sends its greeting to the churches throughout the state with the hearty assurance that this the twenty-fifth session of our organization has been one that gives us abundant hope and hearty cheer. Our state work last year has assumed more definite and encouraging shape than ever before. Our financial exhibit is better than ever before. Ten out of our fifteen active societies have contributed to our treasury, and we go forward into the next year to hold all the ground acquired and to push forward. We appeal to all the churches to try to do a little better next year than last.

Resolved, That this Conference sends its greeting to the un-churched throughout the state. We extend to you our religious sympathy and co-operation. We believe the time has come to overlook theological differences and names, and that men and women ought everywhere to unite in a common effort for purity and nobility in private life; justice and honesty in the state; sincerity, love, and reverence in religion.

Resolved, That we will work with you for the advancement of truth rather than for the defense of dogma; for humanity rather than for any sect, and that we hold the name Unitarian in no narrower sense than that of an effort to unite the best methods and spirit of all under a peace that may become universal.

Resolved, That this Conference sends its special greetings and encouragement to the missions at Mattoon, Fremont, Moline and Warren, and that we pledge to them the continued support and co-operation of this Conference, until they shall be able to stand alone and to return the help to others.

Resolved, That we commend to every minister the missionary needs of his vicinity, the organization of "Unity Sunday Circles" under lay administration, and the co-operation in such ministry of the lay men and women in our parishes whose voices ought to be heard more often in the interests of a faith that ought to make them faithful.

Resolved, That a committee of five, consisting of the Rev. Jenkin Lloyd Jones, Chicago; Judge Charles Bennett, Mattoon; J. N. Sprigg, Esq., Quincy; George A. Follansbee, Chicago; and Prof. S. A. Forbes, Champaign, be appointed to co-operate with our secre-

tary in making arrangements for a series of ten Saturday evening lectures and ten Sunday morning sermons to be given during the winter at the university town of Champaign. That this committee solicit the co-operation of the ministers of the state; and if the sermons of such can be secured free of charge the co-operation and assistance of the American Unitarian Association to the extent of meeting the necessary expenses of hall, advertising and traveling.

Resolved, That a committee of three, consisting of Mrs. J. Ll. Jones, Chicago, Rev. T. H. Eddowes, Geneva, and Rev. Chester Covell, of Buda, be appointed to prepare a brief history of the first fifty years of Unitarianism in Illinois; said history to contain a compendium of the societies organized, together with a list of those workers into whose labors we now enter. That this brief history be published in pamphlet form in connection with the semi-centennial address of the Rev. J. C. Learned, delivered before this Conference last evening.

Resolved, That this Conference recognize its indebtedness to the faithful labors of our Secretary and Treasurer, and that the former be requested to continue his services at \$1,500 per year, for which he is to give two-fifths of his personal time for \$1,000 per year, and to superintend, in connection with the Board of Directors, the investment of the remainder.

Resolved, That we extend cordial thanks to the American Unitarian Association for its past support, and that we solicit its co-operation in future on the same terms and to the same extent as last year.

Resolved, That the Board of Directors be instructed to arrange for the publication of an Illinois number of UNITY, containing as full a report of these meetings and of its officers as is possible, and that the same be freely distributed among our parishes.

Resolved, That the Conference commends to the attention of its Secretary the churches existing. We recommend him to visit as many of them as practicable, and to present at the next annual meeting a report of their condition, based on personal observation.

A collection was taken which covered a small deficiency reported by the Treasurer, making the gross amount of money raised within the state \$750.

Mrs. Rosa Miller Avery was introduced to the Conference by the Secretary and made a communication in reference to the neglected condition of the grave of Theodore Parker at Florence, Italy, which secured the passage of the following resolution, offered by J. R. Effinger and seconded by J. Ll. Jones:

Resolved, That the Illinois Unitarian Conference is in full sympathy with any wish or efforts to honor the memory of Theodore Parker, whose grave is truly a shrine of human liberty and religion and of American character and scholarship, and we think that the loving hearts of those whom he has helped ought properly to preserve his resting place.

J. R. Effinger offered the following, which was adopted by a rising vote:

Resolved, That this Conference returns its sincere thanks to the men and women of All Souls Church for their graceful and hearty hospitality, and we also offer to All Souls Church our hearty congratulation on their triumphant completion of their beautiful church.

The election of officers resulted in the re-election of the old board, as follows: John A. Roche, Chicago, President; John R. Effinger, Chicago, Secretary; Mrs. W. C. Dow, Chicago, Treasurer; Directors, J. R. Effinger, J. N. Sprigg, J. V. Blake, Chester Covell, Mrs. W. C. Dow, J. Ll. Jones, J. A. Roche, G. W. Wheeler, Mrs. S. W. Conger.

Rev. Mary H. Graves, Secretary of the Women's Western Conference, made a brief address, calling attention especially to the work of the Post-office Mission.

Rev. James Vila Blake, President of the Western Unitarian Sunday-school Society, presented its interests and urged the churches of the conference to take these interests to heart in some practical way. He asked for donations from the churches to the Sunday-school Society and suggested that an entertainment be given by our several Sunday-schools during the winter, for the benefit of the parent society.

The Conference adjourned at noon to enjoy an elegant lunch, served by the ladies of the church.

At two P. M. the Conference was called to order, Rev. Chester Covell in the chair. After the singing of a hymn a paper was read on "The Morality of Prohibition", by Eugene Lewis, Esq. A debate followed, in which Messrs. Blake, Jones, Learned, Clute and others participated.

A paper entitled "Soul in Nature" was read by Rev. T. B. Forbush, of Milwaukee. A hymn was sung, tender parting words were spoken, the doxology was sung, and the

Conference was declared adjourned. The social re-union in the evening drew together a large company and made a happy conclusion to a delightful and helpful Conference.

JOHN R. EFFINGER,
Secretary.

The Study Table.

Ancient Cities. From the Dawn to the Daylight. By William Burnet Wright. Boston: Houghton, Mifflin & Co. \$1.25.

The author of this little book is very modest. He says in his preface: "Of these subjects I know only so much as is familiar to all my ministerial brethren, and probably less than is known to most of them. The purpose I have cherished is an humble one; so much so that even my ignorance may, perhaps, have been more of a help than a hindrance toward its accomplishment. For I have simply tried to imitate the child who peers through an opened door, and, charmed by a glimpse of the wonders within the garden, calls others to come and see. I have neither hoped nor endeavored to do more than awaken in those whose attention has not been turned toward the subjects brought before them in these pages, an interest which may move them to seek ampler information from those who are competent to give it."

Our judgment is that the book will really do a good deal more than this for readers, especially of the younger sort, into whose hands it may fall. And such a book is much needed just now, for on few subjects is there a greater gap between the knowledge of the well informed and of the common people, than in this matter of the history of these ancient cities. Our real knowledge concerning these old centers of civilization has been greatly augmented in recent times, and only slowly is this knowledge being popularized.

The cities spoken of are: Ur, Nineveh, Babylon, Memphis, Alexandria, Petra, Damascus, Tyre, Athens, Rome, Samaria, Susa and Jerusalem.

The Little Master. By J. T. Trowbridge. Boston: Lee and Shepard. Chicago: A. C. McClurg & Co.

This book may be said to have all the characteristics, good and bad, of the several other books for young people by Mr. Trowbridge. But in this it seems really that the doubtful, or bad, characteristics predominate. The "Little Master" takes a country school, has difficulties of various kinds with the committee and unruly boys, a rough and tumble fight in the school room, among other things, and after all there seems nothing in the story that should make it worth the telling, except that it forms an interesting, almost exciting, kind of reading for the boys and girls.

The Dome.

A SHANTY.

Talk about the fashions of women, or of men, either, for that matter! That is all an old story; but what historian can be found enterprising enough to inquire for us into the genesis and development of the fashions of small boys, and record by what magic of authority they hold their relentless sway? What mother has not at some time bowed her head beneath that yoke, however independent she may be in the trifling concerns of milliner and dress-maker? Did you never come home from the city, having procured, as you supposed, an almost inestimable treasure for that same small boy of yours in the shape of a "stony" without a perceptible bit of "sugar" to mar its mottled beauty, and did you never on presenting it with the usual injunctions, hear the disappointed wail, "Why, mamma, didn't you know that marbles went out last week and now kites are in?"

Now in my neighborhood at present "shanties" are

especially in, and it is the ambition of each small boy's heart to have his own particular pile of boards under which he can crawl with two or three other boys and talk about the shanty. These buildings rarely progress far towards completion, but one has assumed such respectable proportions under the care of a father of the neighborhood, that it has gained the dignity of a club house. One feature of this new fashion is, that whereas the small boys proclaim themselves owners of their marbles, kites and velocipedes, they never speak of a shanty as belonging to them, but, on the contrary, they belong to the shanty. This one, to which I have the entrée, provided I enter with bowed head and remain sitting through my visit, is fitted up with a square of carpet, a desk, two or three crickets, numerous pictures on the wall, a portière of cheesecloth, and a certain amount of bric-à-brac, including a particularly choice door-bell, which used to truly ring. The five members belonging to the shanty—three small boys and two small girls—have formally organized, and either from uncommon gallantry or because they couldn't help it, a girl is the president. After the rules were drawn up, it was decided to ask one of the mothers, who had frequently been found useful, to print them off on her type-writer. I send these rules to UNITY, thinking that in these days of constitutions and by-laws, it is well to have a variety of samples for the benefit of those wishing to form clubs of their own.

Rules.

1. No person can become a member without pledging himself or herself to be a good, kind member, and never tell any secrets of the club without permission from the president.
2. No one can use bad words, and no smoking.
3. The club house must be kept clean, and all orders of the president must be obeyed.
4. All these rules must be kept.

The End.

I do not know whether the president drew up these rules or not, but I confess it would seem so. I ought to add that these rules were accompanied with a notice, which read: "The shanty club will meet tomorrow". As the intelligent printer knew the notice had no reference to a luncheon, the copy was corrected before it was set up.

I asked Lill what occasioned the second rule. "Surely", said I, "there is no need of that." "No", said she, "of course not now, except that Ray mustn't say 'Colossus of Rhodes', because Trotty always thinks it's swearing, and then", continued the little maiden with a wise nod, "you know the boys are growing up, Ray's in the Third Reader, and pretty soon they will want to go to Harvard, so it's just as well to be prepared, and stop such things beforehand."

E. E. M.

THE FOUNTAIN.

Into the sunshine,
Full of the light,
Leaping and flashing
From morn till night!

Into the moonlight,
Whiter than snow,
Waving so flower-like
When the winds blow!

Into the starlight
Rushing in spray,
Happy at midnight,
Happy by day!

Ever in motion,
Blithesome and cheery
Still climbing heavenward,
Never awary;

Glad of all weathers,
Still seeming best,
Upward or downward,
Motion thy rest;—

Full of a nature
Nothing can tame,
Changed every moment,
Ever the same;—

Ceaseless aspiring,
Ceaseless content,
Darkness or sunshine
Thy element;—

Glorious fountain!
Let my heart be
Fresh, changeful, constant,
Upward, like thee!

—J. R. Lowell.

UNITY

AND THE UNIVERSITY.

Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champlin, Horace L. Traubel, H. Tamba Lyche, Oella P. Woolley, Emma Endicott Mearns, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.

**The subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents. The date on the address label indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. Subscribers are requested to note the expiration of their subscriptions and send in their renewals without waiting for bills. No paper discontinued without an explicit order and payment of all arrears. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO., 175 Dearborn street, Chicago.*

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Notes from the Field.

Chicago.—Phillips Brooks preached to an immense congregation at Trinity church on Sunday last, many persons standing throughout the entire service. His subject was taken from the story of the Temptation of Jesus. The sermon was, as usual, an excellent Unitarian discourse. He said that the old superstitions which vitiated Christianity were surely passing away, that it was folly to expect to be saved by any "private arrangement", that the religion of today was coming more and more to be founded on the "Manhood in Jesus Christ and Jesus Christ in Manhood", and he assured us that if we found the world getting too large for our religion, it was a sure sign that our religion was too small for the world. The religion of selfishness and formalism could not save us. We must know God in such a deep and real sense that we could never lose him whatever the change which might come to intellectual beliefs. It was a deep spiritual heart-searching, soul-inspiring sermon, which cannot fail to broaden and uplift the minds and hearts of those who heard it.

—At the noon teachers' meeting, Monday, Mr. Utter called attention to the importance of each pupil understanding, fully, the book, chapter and verses of the Bible, in which was the lesson, and said that each was expected to study it faithfully for himself. The beauty of the text, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory", was spoken of, and how to bring out to the children the meaning back of it. "Lord of hosts" was an expression which was applied to the hosts of stars, rather than to hosts of armies. When the latter was meant, the term used was "Lord of Sabaoth". The lesson was read, and points of interest explained. The meaning of some of the names was given,—that of Shear-Jashub being, "a remnant shall return", and it was thought well to show the scholars how, as in this case, names are often an outgrowth from certain surrounding circumstances or conditions of the time in which a child is born.

Philadelphia.—The "Unity" people in Camden elected to put up a frame structure to serve temporary purposes. A site has been selected within ear-shot of a big Presbyterian church.—Doctor McConnell (Episcopal), of St. Stephen's, has stirred up the orthodox conscience with his fine appeal for church union. The eloquent pamphlet hits right and left among staid lovers of mere form; all, of

course, within strict Christian lines, but all, with undoubted sentiment, projected for the good weal of the world's children, whose need for peace and community grows daily into clearer recognition.—Happy is it to find the wide approval of Doctor McConnell's position accorded by orthodox clergymen. With Boardman among Baptists, and Baker among Presbyterians, and with more and more of the representative men as the days pass, there seems an eager indorsement. The local union—the union of men within the one fold—will presage the union of all folds as years pass and minds grow.—An onerous marriage license law in this state induces many evasive couples to cross the Delaware into Camden to have the bond contracted for; but, in the face of all attempts to inveigle them, it is said that Catholic priests have refused to have anything to do with the parties to such performances.—The County Medical Society has once more refused to amend its constitution in the interest of female membership. Frances Emily White, of the Woman's Medical College, who is a member of the Society for Ethical Culture, and distinguished for scientific research, was head and center of the present move. Year after year this farce is repeated.—In the loss of the father of Alexander Harrison, whom we have all known for his fine work in art, Mr. Clifford's society has experienced genuine emotion. Men so rich in social gifts and in those sympathetic traits of mind that assume such a value in all nobler church work, are never removed but to some temporary embarrassment of their co-laborers. And yet it is the heart-thought in such a presence, that the divine force that fathers personal nobility in one may assume a parentage for all, and prove much in relation to life which would otherwise be beyond vision or hope.—The Ethical Culture Society opens the Sunday meetings on the 17th. The school prospers, several scholars having been entered upon the roll since I last wrote. Of course such prosperity is to be considered relative, not after the current rules of number. A new thought has ever patient waiting.—One of the features peculiar to Mr. Weston's society here is the Ethical Section work. This is intended to divide the members into circles for the consideration of truth as it develops itself in their individual life-labors—one to unite with the domestic section, one with that given to business men, a third to the body of young men, etc. That this general study of social and industrial and spiritual purity may be happy in its results seems now to have become assured. The first Sunday morning of each month is used by the sections for their meetings, and at such times the open society addresses are dispensed with. Papers are read and calm discussion is indulged in. H. L. T.

Unity Clubs.—It is most gratifying to see how this side of our western church work is steadily gaining ground, how much firmer each year do societies grasp this work. We have before us the printed programmes of this kind of the First and Third churches of Chicago, the churches at Cincinnati, Cleveland and Iowa City, either one of which is worth printing in our columns, but our space forbids. The Cincinnati work is divided into four sections, which hold their meetings on successive Wednesday evenings, viz.: social and business meetings, English literature, discussion of public and economic questions and five lectures by the pastor upon "Leaders of Men". The Cleveland Unity Club is to spend sixteen evenings in Germany, studying its social, literary and musical wealth. The Religio-Scientific Association of Iowa City confines itself more to theology and philosophic problems, such as Intuition, Heredity, Evolution, Bible Cosmogony, Origin, Effect and Development of the Christian religion, etc. The Third church, Chicago, will have eight nights on Dickens's "Tale of Two Cities", nine on "Romola", thirteen nights in the study of music, bio-

graphically and otherwise; besides much other work. Study section of the Fraternity of the Church of the Messiah of this city will continue its study of literature, chiefly of American authors. The Unity Club of All Souls church of this city will have three sections, one in the study of Emerson up to 1844, one on Victor Hugo's "Les Misérables", and one in Fiske's "Cosmic Philosophy". Any of these programmes are worth sending for by those interested in such work.

Boston Notes.—Our local conferences show by the large attendance and the increased interest in our work a good result of the enthusiasm manifested in the Saratoga Conference.

—The balance of the building debt, \$500, of the new parish, Beachmont, was on Thursday last assumed by the South Middlesex Conference.

—Brother W. C. Gannett was warmly welcomed by the Monday club this week. He heard ample justice done to the ministers of the great west, as they have grappled the current problem of the "Unitarian minister's opportunity", which was under discussion at the club meeting.

—Unitarian and other ministers are entering with spirit into the combined effort of the Republican and Temperance parties to secure a prohibitory liquor law in this state as well as to insure the enforcement of such statutes favoring the temperance cause as may be enacted during the coming legislative session. —The "Gospel tents" on our open lots and in our suburbs have now been folded for the winter, after doing good service for our non-church-goers. They are a reminder of John Bunyan's day and of the progressive sects of England during the three past centuries. Camp meetings and Gospel tents develop strong muscular Christianity.

Gilmanton, Wis.—The Union church is in a flourishing condition. We have just finished our church building (with the exception of a little work to be done in the vestibule), and, with its neatly painted ceiling and white walls, it is a very pleasant, comfortable and commodious place of worship. We commenced holding services in it the second Sunday in February last, dedicated it May 18, and have held our meetings in it ever since, with the exception of two Sundays while it was in the hands of the plasterers. The congregation is gradually increasing, and there is evidently a growing interest in the liberal faith. Our Sunday-school is small, but good *what there is of it*. We have just organized a temperance society, on the plan recommended in Mr. Elliot's pamphlet, with flattering prospects. We have only held two meetings. The first was occupied in organizing a society of twenty-seven members. At the second meeting we received additional members, sufficient to raise the membership to over forty. At this last meeting we had an interesting and able address on alcohol, by Mr. Alex. Lees, one of our members. We had also a pleasing variety of songs, readings, etc. N. C. E.

Sioux City.—The year's work has begun in earnest. Congregations large, and an active interest in the Sunday-school. The Unity Club has work arranged for the year. At the first meeting of the Shakespeare section over thirty persons were present, and more are coming. The Social Science section has provided for fifteen papers upon such topics as "Prison Reform", "Prohibition", "Literature for the Young", etc. The Young People's section is to have the use of a fine microscope and the benefit of short lectures on scientific subjects. The Social and Dramatic section is to provide entertainments at the monthly parish suppers. The Ladies' society meets weekly and is studying "The Childhood of Religions" and "How to keep Well." —October 12th was Harvest Sunday with us, and about three hundred persons took part in

our service of thanksgiving. A collection was taken for the Western Unitarian Conference, amounting to forty dollars. We have no lot yet, but are not sleeping and hope to secure one soon.

Des Moines, Iowa.—The Iowa Unitarian Association is preparing to hold a series of evening meetings at this place, November 7-14, in which the Rev. Mr. Calthrop, of Syracuse; Secretary Reynolds, of Boston, and Revs. Beavis, Hunting, Safford and Clute, of Iowa, are to participate. On Wednesday evening, November 10, Miss Ida C. Hultin will be ordained, the editor of *UNITY* preaching the sermon. On Wednesday and Thursday the 10th and 11th, a business session of the Association will be held, at which the secretary proposes the following topics for discussion. The uniqueness of the first two calls for an explanation, which we wait for further developments before giving: 1. Lay-Propagandism. 2. Ministerial Prepedentics. 3. Post Office Mission. 4. The Sunday-school. 5. The Unity Club.

Cleveland.—Mr. Hosmer announces three Sunday evening lectures in October, on the following topics: The Poet Bryant, Longfellow's "Christus" and Tennyson's "In Memoriam". The announcement contains a synopsis of each lecture. The latter poem is characterized as "the great religious poem of the century, touching its problems, voicing its doubts, its questionings, its spiritual yearnings and its larger faiths".

Ireland.—The corner stone of a memorial church to Adam Clarke, the well known commentator, was recently laid by the Methodists of Portrush, Ireland.

Announcements.

TREASURER'S REPORT OF THE ILLINOIS UNITARIAN CONFERENCE.

RECEIPTS.

Received from American Unitarian Association.....	\$ 750 00
Collection at Geneva.....	32 00
Mr. J. A. Roche for life membership.....	25 00
Individual contributions, Third church, Chicago.....	11 00
Individual contributions, Unity church, Chicago.....	20 00
Individual contributions, First church, Chicago.....	15 00
From the field.....	309 63
The following amounts were received from societies in the state:	
Alton.....	15 00
Geneseo.....	25 00
Geneva.....	10 00
Bloomington.....	35 00
Tremont.....	10 00
Princeton.....	5 00
Buda.....	10 00
All Souls Church, Chicago.....	30 00
Third Church, Chicago.....	60 00
Unity Church.....	114 51
C. E. Switzer, Galesburgh.....	3 41
Balance on Treasurer's account for 1884 and 1885.....	1 59
Conference Collection.....	23 50
	\$1,505 64

EXPENDITURES.

Paid Mr. Effinger for A. U. A.	\$ 750 00
" " " for Illinois collections.....	431 33
Proceeds from the field in excess of expenses.....	113 04
Expenses in the field.....	163 59
Mr. Salter's expenses to and from Geneva.....	1 75
Secretary of State for incorporating	3 00

Printing for 1884 and 1885.....	18 75
Unity bill for printing report and 500 copies.....	24 00
	\$1,505 46
Balance on hand.....	18
	\$1,505 64

Of the nineteen societies in Illinois, nine have not contributed, thus leaving the burden for the ten societies to bear. We have raised the full amount decided upon at our last annual meeting; we are, however, short on our secretary's salary two hundred and five dollars. Your treasurer's labors would be much easier, could the societies understand the importance of replying to letters. If they cannot send the money at once, they should give some idea when it may be expected. It is asked for services rendered to the cause in which we all so earnestly believe. Let me again emphasize the suggestion of your former treasurer, Mr. C. E. Switzer, of Galesburgh, "The united action of the mites will carry our work along; twenty-five dollars a year is fifty cents a week, two and a half cents a week from twenty families. It only needs that we feel it our work and put it in systematic operation, a trifle each week for missionary use." **MARIETTA A. DOW,**
Treasurer.

CHICAGO CALENDAR.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Pastor, Rev. T. G. Milsted. Services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. Pastor, Rev. J. Vila Blake. Sunday morning, October 24 (Harvest Sunday), choral harvest service at 10:45 A. M. Evening lecture at 7:30 P. M. by the pastor; subject, "Talk". Tuesday evening, October 26, at 8 o'clock, meeting of the Literary Club; readings of scenes from Shakespeare. Wednesday, the 27th, at 4 P. M., at the church, meeting of Social Section. Thursday, the 28th, at noon, the Women's Unitarian Association. Friday evening, the 29th, meeting of Young People's Club.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Services at 11 A. M. Sunday, October 24, sermon by Rev. John R. Effinger; subject, "The Relation of Pleasure to Life". Sunday-school at 9:30 A. M. No evening meeting. Teachers' meeting in the church parlors Friday evening at 7:30. The Unity Club programmes for the coming winter are ready and may be obtained at the church or at *UNITY* office.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A. M. Sunday-school at 12:15.

UNION TEACHERS' MEETING, Monday noon, October 25, at the Channing club room, 175 Dearborn street, room 93. Rev. Mr. Blake will lead.

A PRESENT GIVEN AWAY.

The publishers of the *HOUSEKEEPER*, Minneapolis, Minn., offer to send post-paid to any girl under 15 years, two Tulips and one Narcissus Porticuss, all suitable for outdoor fall planting, or for winter blooming in the house, on receipt of three two-cent stamps for postage. These bulbs are choice named tulips, imported from Holland, and are specimens of the floral premium they send out every year. Only one package sent to one person. This offer is good only to Nov. 15.

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Press Comment.

"Charming."—*Unitarian*.

"Interesting."—*Church Press*, Episcopalian.

"A beautiful poetic vision."—*Church Advocate*.

"A beautiful poem."—*Herald and Presbyterian*, Presbyterian.

"Philosophical and allegorical."—*Cincinnati Commercial Gazette*.

"Has some literary merit. Its theology is that of a believer in the 'larger hope.'"—*Christian Herald*, Baptist.

"A handsomely printed poem which feebly advocates probation beyond this life."—*Illustrated Christian Weekly*, undiluted "evangelical".

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